

"Saved from what?" Someone answers, "Saved from Sin." Sin is equivalent to death. "The wages of sin is death." Adam received the wages, or the penalty of his sin, death. Consequently the world, his posterity, lieth in death. Mark that the penalty ensued upon the commission of the act of sinfulness. What would constitute the necessary condition of salvation from death, life certainly. Then if we can find scripture that proves that we live, we have answered the query and I trust for many have settled the question of present salvation. If the result of sin was immediate, shall not the result of the escape from the guilt and condemnation of it be immediate also? If Adam's nature was changed and he became, immediately upon hearing the sentence, subject to death, dying thou shalt die, shall not we when the sentence has been removed and we quickened, immediately be subject to life? And as Adam's death progressed until final consummation, shall not our life also progress until its final consummation in the resurrection, when "mortality shall be swallowed up of life?" Hence in support of the foregoing statements we refer to the following scriptures: (want of space forbids our writing them out, look them up.) Eph. 2:1, 5; Col. 2:13; II Cor. 3:6; Jno. 5:24, 25; 6:35, 53, 57, 63; 11:25; Rom. 4:4; 8:2, 6, 10; II Cor. 4:10, 12; Gal. 2:20; 3:21; Col. 3:3; II Tim. 1:10; II Pet. 1:3, 4; I Jno. 5:12; Phil. 1:21; I Pet. 4:6.

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#### PREACH THE GOSPEL

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The words that appear at the head of this article form a part of Christ's last command to his disciples. These words give us what was to be the content of their preaching. But gospel and truth are synonymous and it is not the nature of truth to change. We conclude then that these words give us what must be the content of the true preaching in every age.

Man's greatest need is everywhere and in every age the same. Jesus came to supply this need. The gospel, therefore, for every age is that same message heard nineteen centuries ago from the lips of him whose word was truth and whose presence was life.

We have been hearing much concerning the needs of the new century. These needs are inferred from present day movements and tendencies and must in part be determined by them. To discern these movements aright we must needs penetrate to the heart of them. The seer is a man with depth of vision. He is a *time discerner*. But there may be and always are, *time servers*. The latter always magnify the thing at hand. They find abundant proofs of the degeneracy of the present, and so coddle themselves into that martyr-spirit, which, having found that "the times are out of joint," complacently and with exalted abnegation consider it no spite that they were not born to

set things right. The former are optimists; the latter are pessimists. Despite the easy going belief of the former and the bewailing cry of the latter the message of Jesus continues to be the mightiest force in human society. Men everywhere are, more fully than ever, appreciating that the only solvent of society's needs and the only corrective of its abuses is the gospel of Jesus. It is true that men no longer burn at the stake for their Christian belief, but they do continue to live in Christ-like devotion to the principles of Jesus. There is then no ground for pessimism. What the gospel has done it will do. The world belongs to God and his purposes are being worked out for it. Not to believe this is to believe that hell is stronger than heaven, that evil not good will finally triumph; and to believe this is to render one's self wholly unfit for God's service.

It is true that we are living in perilous times; but the times are also ominous. Unrest and change are everywhere written upon the surface of society. The condition of the theological world is chaotic in the extreme. Men everywhere appear to be set against Christianity. An impenetrable cloud of materialism seems to have enveloped the world. The outlook on the surface is discouraging. The cry is everywhere that society must be redeemed. Social amelioration and uplifting is the demand of the day. This demand appeals very strongly to the ministry. Can it be met? Has Christianity or not done its best for the world? The pessimist says, "yes," and gives up the task in despair. The Christian optimist says "no" and goes to work, under God, for the betterment of social conditions by the preaching of the gospel of Jesus. We believe, most heartily, that the demands of the present are not beyond the power of the pulpit to supply. If the pulpit has ceased to be influential in society, its failure is to be attributed to a failure to preach the gospel of Jesus. There are pulpits in which all else except the gospel is heard. He that should be the living oracle of God and the incarnation of divine truth among men, has made of himself a mere platform lecturer and information bureau; and instead of teaching and applying the gospel to the hearts of men gives himself to discussions of current events, reviews of the latest novels, literary and ethical treatises, and in fact all sorts of speculations about the truth, but very little application of the truth to the needs of dying men. Gospel truth tho old is better than men's theories tho new. The minister is not called to advance new theories and thus seek a pathway to human fame; and he that so misuses the sacred office of the ministry as a pass-port to fame is an enemy to divine truth and a traitor to Almighty God.

The need of a general preaching of the truth can not be too much emphasized. It was this alone that gave Mr. Moody prestige among Christian thinkers and power among men in their conversion. The "Forward Movement" will come only with an increased

preaching of gospel truth. The church is prone to lay undue emphasis on the active side of its life. But the church's need is not a greater activity. The church was never so well organized and so active as it now is. Organization in itself is valueless and powerless. Organization is only a means through which the gospel is brought into contact with individuals and society. Neither is it scholarship and culture that is needed. The church has these as it never has had them before. Theological seminaries can not, in themselves, supply the church's greatest need. Neither is it wealth. The church too has an abundance of wealth. That which is most needed today is the preaching of an authoritative message that contains no uncertain sound; a message that shall contain, not what men think about God in the light of the *newer* learning, but what God says about men and the salvation of their souls. We, brother minister, must go before men with the divine message, a message that will have power because it witnesses to the truth; a message that will have authority because it comes from Jesus, the Son of God; a message that will save the church from indifference and ecclesiasticism and cause it to become the real spiritual mecca of sin-sick and care-worn souls.

That this may be effected we need strong Christian leaders in the church; men who believe in the divinity of the message and person of Jesus Christ. Men who will not fear to declare the whole truth of God; men who will face the sins of the present, in high places or low, in the church or out, and will be as uncompromising as truth and as inflexible as justice.

If the ministry has lost power and influence, it is because it has very largely departed from the final command of the head of the church. The ministry is set primarily for the salvation of men. To best do this it must not neglect the fundamental scriptural doctrines, especially the doctrine of sin. We need to give heed to the advice of Mr. Moody, "*Bear down hard on sin.*" Here the ministry too has failed. But the signs are hopeful.

And finally the ministry must be spiritual if it would preach the gospel with power and favor. Horace, the Roman poet said to the Pisos, "You must first weep, if you would have me weep." No man can preach with power that is not in sympathy with his message, and no man can be in sympathy with the gospel message that does not have in him a measure of that spirit which was in Jesus. No man can truly appreciate the words of Jesus unless he is indwelt by the Holy Spirit. Nor can any man preach with power and earnestness that does not have a deep, anxious longing for souls; and no man can love souls aright until the Christ-love for souls indwells his heart.

"O, Father, thou giver of all blessing grant us, we beseech thee, to be filled with the Holy Spirit. Nothing less is sufficient. We can not follow thee, we can not serve